

to carry their thoughts beyond the objects of sense ? Are you not aware, that such a representation would considerably tend to restrict you in your contemplation to a defined image, and therefore a most inadequate and subordinate idea of the divine Being ? while the idea admitted by faith, though less immediately striking, is capable of an illimitable expansion, by the addition of all that progressive thought can accumulate, under the continual certainty that all is still infinitely short of the reality.

On the review of a character thus grown, in the exclusion of the religious influences, to the nature and perhaps ultimate state, the sentiment of pious benevolence would be,—I regard you as an object of great compassion, unless there can be no felicity in friendship with the Almighty, unless there be no glory in being assimilated to his excellence, unless there be no eternal rewards for his devoted servants, unless there be no danger in meeting him, at length, after a life estranged equally from his love and his fear. I deplore, at every period and crisis in the review of your life, that religion was not there. If that had been there, your youthful animation would neither have been dissipated in the frivolity which, in the morning of the short day of life, fairly and formally sets aside all serious business for *that* day, nor would have sprung forward into the emulation of vice, or the bravery of profaneness. If religion had been there, that one despicable companion, and that other malignant one, would not have seduced you into their society, or would not have retained you to share their degradation. And if religion had accompanied the subsequent progress of your life, it would have elevated you to rank, at this hour, with those saints who will soon be added to "the spirits of the just." Instead of which, what are you now, and what are your expectations as looking to that world, where piety alone can hope to find such a sequel of existence, as will inspire exultation in the retrospect of this introductory life, in which the spirit took its impress for eternity from communication with God ?

On the other hand, it would be interesting to record, or to hear, the history of a character which has received its form, and reached its maturity, under the strongest efficacy of religion. We do not know that there is a more beneficent or a more direct mode of the divine agency in any part of the